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WEEKLY REVIEW.

—Troops of old friends have flocked to greet Sir Bartle Frere on his return to Bombay. He has met and addressed a number of the Zanzibar traders of Bombay. He says he was astonished to find the trade of the entire Eastern Coast of Africa in the hands of Indian traders, Bhattias, Banyans, Kojahs, Borahs, Memons. During the last 50 years these men have absolutely monopolized the trade of Eastern Africa. He says also that a great stimulus has been given to the slave-trade by the suppression of piracy. The greatest enemy of the slaves was formerly the pirate, so that Her Majesty's Navy has indirectly helped the slave trade by freeing the seas of pirate ships. The slave trade on this coast has attained proportions formerly unknown, 30,000 slaves being annually deported. Sir Bartle Frere proceeds to Mahabaleshwar to meet H. E. the Governor, and will then visit Simla.

—We have repeatedly referred to the haste with which Hindoos dispose of their dead, as something calling for legislative interference. There have been a number of instances of persons who on the funeral pile, or on the way thither, have recovered consciousness, and it is to be feared that some find their death in the funeral flames. The *Surya Prakash*, a Marathi paper, mentions an instance of a girl supposed to be dead, who gave signs of life as they were removing her to the place of cremation, and who lived for seven hours afterwards. The very moment the breath is supposed to have left the body, the arrangements are rapidly made, and in much less than an hour oftentimes the body is on its way to the place of cremation or of burial. The same paper tells us that it is customary with the Hindoos to handle the dying in such a way as to precipitate the moment of dissolution. How appalling to think that the last moments of a man's life must be embittered by the spectacle of such unnatural barbarity! It has often been our privilege to witness the departure of a Christian; he is surrounded by those who are seeking in every way to show their tender love; it is he that comforts them by assuring them of the bright and glorious prospects that are opening before him, and of the happy reunion on high; the spirit of glory and of God rests upon the group, and heaven is felt to be very near. It suffices to look upon that picture and upon this, to perceive the need that India has of the Gospel.

—A vicar of one of the London Ritualistic churches lately issued a card containing, beneath a crucifix, the following words: "Of your Charity pray for the soul of Mary C——s, *née* U——n. Born 1814. Deceased 1873. Mass will be said for her repose at 8 A.M. At 10 A.M. the funeral office will be sung previous to her remains being taken to Kensal Green Cemetery for interment on 27th instant." A few years ago when the word mass was used to designate the celebration of Holy Communion in the Church of England, some were horrified and some were amused. Many said the thing was so preposterous that it did not deserve any attention. Now we find that many are using it without any compunction or shamefacedness. In all this we have the early rise of Romanism over again. The same stealthy but unflinchingly successive steps whereby the system was enabled to creep to its supremacy, enables Ritualism to win its way. —A Ritualistic 'Society for the Maintenance of the Faith' has lately been formed in England, 'under the patronage of Our Lady and S. Augustine.' One of the methods to be employed for the maintenance of the faith, is to acquire, by any lawful means, the possession of advowsons and of ecclesiastical patronage of all descriptions (excepting only the purchase of next presentations) and the freehold and patronage of proprietary chapels. Laymen may become members by giving 100 guineas or less. Church members, being priests, *shall undertake to say Mass for the intention of the Society*. The power of money is recognized. The plan is simple and direct, and if money enough should be available the Church of England will now be honeycombed with Ritualism. The key of the kingdom of heaven is evidently a golden one. The lay members of the Society are to acquire the patronage, the clerical ones are to dispose of it. The *Rock* earnestly calls attention to this movement and sounds another note of alarm. Matters are now advancing so rapidly that it looks as though we were approaching the bottom of the hill. In the latter part of Daniel xi. is a description of one who can easily be identified with the Man of Sin. It is said of him that he shall honour the God of forces; in the Hebrew it is Mahuzzim, protecting deities, and the reference seems to be to the custom so extensively prevalent in Southern Europe, of placing districts and towns and institutions and Societies under the patronage and guardianship of some celestial beings called Saints. When we see men professing to be clergymen of the Church of England, imitating Rome in this respect, it is sufficiently ominous.

—Mr. Thomas Cook lately escorted a large company of travellers round the globe. Bombay seems to have been scarcely aware of the transit (in January last) of the gentleman, who, with his company, might be compared to the nucleus of a comet with its nebulous appendage. Though Bombay may have taken but little notice of him, he seems to have noticed a number of things in Bombay. We have seen several interesting letters from his pen in home papers. He and his party made this tour of the world on total-abstinence principles, and accomplished the 23,000 miles of their journey with remarkable immunity from sickness.

—We beg to acknowledge "Reply to R. C.," "The Beni-Israels of the Bombay Presidency," and a good many Reports, which we hope to notice before long.

—We have been favoured with a copy of several Roman Catholic books which the sender hopes may be the means of showing us the true doctrine of the Romish Church regarding the worship of images. In one of these we are referred to the free use of the word worship in old English, as in the passage: "Friend, go up higher; then shalt thou have worship in the presence of them that sit at meat with thee." Does such a reference help the case? The respect paid by one guest to another, visibly present, must be essentially different from the worship rendered to a saint supposed to be in heaven, and who must be possessed of omnipresence and omniscience to hear a thousand votaries in as many different parts of the world. To make an image of that saint and present your vows to it, leaves the matter where it was, except that in the one case the worship is to an image in the mind, and in the other, to an image before your eyes. The Council of Trent is quoted as teaching that "due honour and veneration are to be given to the images of Christ and his saints, not that there is believed to be in them any divinity or virtue for which they are to be worshipped, or that anything is to be asked of them, or that any confidence is to be placed in the images, as anciently by the Gentiles." In the first place there are no pictures of Christ extant: the pictures to which his name is given, just embody the fancy of the painter, and are widely different from each other. Nothing is to be asked of the images, no confidence placed in them. Why then, in times of conflagration, or when streams of lava are flowing down from a mountain, or the plague is raging, are certain pictures of saints brought to arrest the progress of the evil? In a thousand ways, Romanists show their confidence in these images. There is a representation of "Our Lady" at Bandora that is compassed about by offerings made in recognition of blessings supposed to have been obtained through worship offered to it; and multitudes, not merely Romanists, but Hindoos and Parsees, go and make their vows to that image, as though some special sanctity dwelt in it. Were the prayers offered to Mary apart from the picture, they would still be idolatrous and directly contrary to the teachings of the Bible; offered to a visible image, they are only the more grossly idolatrous. With regard to the golden calf an effort is made to shown that the Jews were professedly renouncing the worship of Jehovah for that of false gods. But that this was not the case is shown by the fact

that the festival in honour of the calf is called 'a feast of Jehovah.' Ex. xxxii. 5. (Hebrew.) How utterly irrelevant is what is said about the cherubim in these books, was shown by us at the time we first noticed Bishop Meurin's book. We may just remark that no worship was ever addressed to the temple cherubim; they themselves were represented in the act of worshipping; they were looking to the same Shekinah, or manifestation of God's presence that the Jewish worshipper was looking to, so that they were a standing protest against idolatry. But there is one argument advanced that makes all others superfluous. It is this: "No understanding man can deny but this hath been the practice of the only true visible church for 1,000 years at least; therefore no idolatry can be in this practice." This settles the matter conclusively for every Romanist. Rome being the only true church, and favouring the worship of saints and images, all arguments, whether from Scripture or other sources, fall to the ground at once. We should however regard a different line of investigation as much safer, namely, What are the characteristics of God's church, given in the Bible? Here is one of them: My sheep hear my voice and they follow me. The word is nigh thee, even in thy heart and in thy mouth: that if thou wilt confess with thy mouth the Lord Jesus Christ, and believe in thine heart that God hath raised him from the dead, thou shalt be saved. Rom. x. Paul here tells the Romans, as he would now tell the Romanists, that a man is saved by receiving God's word into his heart. Any church that teaches differently is not a church of God.

—The Bishop of Calcutta lately assured the world there was no Ritualism in his diocese. A Churchman in the *Friend of India* enumerates ten Ritualistic practices which exist there, such as the lifting up the cup and paten for adoration, and using postures of adoration and the like. It is not supposed that the Bishop is ignorant of the existence of these, and it remains to be explained what he understands by Ritualism. Probably he understands by it, 'that to which we have not yet attained.'

—At the date of our latest American papers there was a good deal of religious interest, not confined to one portion of the country, but general. The *Christian Advocate*, a Methodist journal, gleans from its exchanges and from letters, accounts of revivals embracing 3,000 converted in one week, and 2,800 in the next.

—The editor of the *Indian Statesman* recently visited the Baptist Church, the Free Church, and the Roman Catholic Church in Bombay, and heard three sermons which he thinks were all open to censure and which he freely criticizes. He does not approve of the custom of taking a text, detaching it from the context, and making it the motto for a discourse. He thinks that Scripture is more honoured by being presented in bulk, by taking a narrative, a parable, a chapter, as the groundwork of the discourse. It is very certain that there is nothing in Scripture or in apostolic example to lead to an exclusive adoption of the text system. At the same time we do not see any impropriety in taking for the subject of your discourse a text which embodies some important truth, a truth that is perhaps quite independent of the circumstances under which it was originally uttered. We have no doubt that Dr. Mitchell found a very important truth in the words "Whose I am and whom I serve," deserving to be looked at by itself, and having no necessary connection with the Mediterranean voyage. At the same time, we agree with the critic that the preacher should be very careful to honour and commend Scripture, and that there should be a good deal of expository preaching. It is a good thing for a minister to thoroughly master a chapter or epistle and read it to his people with a running commentary. But when a preacher takes an isolated text and preaches from it, he should see to it that the text is a sufficient warrant for what he has to say. We should object on this ground to one of the texts cited, What doth hinder me? In the connexion in which it stands, it cannot possibly bear any of the applications made of it in the discourse, whereas it would have been very easy to find a passage that should supply all the warrant needed. There are many other faults in our modern preaching which seem to us as deserving of notice as that referred to by our contemporary. Too often there is no definite end before the mind of the preacher; he is not aiming to produce any particular effect in the mind of the hearer, except perhaps his entertainment. A sermon should be the driving home of a nail. And ordinarily there is not enough of the simplicity of the Gospel. Many of our ministers would think they were making fools of themselves, to preach such sermons as are recorded in the Acts of the Apostles, or even such sermons as Whitfield preached; well, that is what is wanted, that we should be willing to be fools for Christ's sake; should think it of much more importance to get God's truth into the hearts and lives of the hearers, than to set them talking about our able discourses. After all, the power of a sermon, that is, its spiritual power, its power to do good, depends much more upon the spirit of the preacher, than upon the particular form which the discourse takes.

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GOVERNMENT EDUCATION.

During the last two months we have been adducing various proofs that the neutrality of the Government Education System is fallacious. A letter suggested by what had already appeared in the *Guardian*, called attention to the fact that the work of one of the intensest foes that ever sought to destroy the foundations of Christianity, was paraded in the official Catalogue published under the auspices of the Director of Public Instruction. To appreciate this, it would be necessary to bear in mind what *Omega* had told us about the Outlines of Universal History lately introduced into the Government Schools, in which not a word is said about Christ or his influence in the world, while a whole chapter is given to the religion and dominion of Mahomet. Now it strikes us as a little singular that T. B. K., carefully passing by all the other facts mentioned in our columns illustrative of this matter, should single out the instance adduced by C. S., rush forward to give the public the gratuitous information that Strauss's Life of Jesus is not used as a text-book in the Government Schools, and indignantly deny the truth of our statement about the Government neutrality. T. B. K. has been writing again in the *Times of India*, and his letter amounts to this, that, according to *his* conception of religious neutrality, it is perfectly right for the Educational Department to buy and sell a book like Strauss's, and place it in its catalogue.

Our readers will notice a letter in our correspondence columns, showing the feeling which Government schoolmasters have regarding Christianity, singling it out from all other religions as one whose books are not to be touched by their scholars. Is this surprising? Could any other result be expected from the course actually pursued?

Two volumes of "Selections in English Poetry" have been printed for the Madras Director of Public Instruction. Among the authors are Isaac Watts, Cowper, James Montgomery, Keble. Well, here are Christian authors, and it is a very fitting thing that Indian students should know how Christian authors write. Now our readers will be able to form a conception of the process to which these authors have been subjected when we tell them *that the name of our Lord does not occur in the whole two volumes*. Here are specimens of some of the changes made: 'What Solomon had said,' becomes 'What the wise man had said;' 'From that young Christian's life' becomes 'From that young soldier's life;' 'Give me, O Lord, thy early grace' becomes 'If God will give me early grace.' These books have been printed by Government. They have been, to use the late Mr. Howard's phrase, effectually weeded of all Christian allusions. In the Mariner's Hymn the word 'Christian' could not well be altered, and so has been retained; but the elimination of it elsewhere shows the spirit in which the weeding of this garden has been undertaken. Let us turn now to Hindu poets.

The Tamil Minor Poets published by the Director of Public Instruction, contain six invocations to Gunesh (Gunputti). We give them here:

"We will continually praise and adore Ganesa, in whom Siva, who wears a chaplet of flowers plucked from the Atti tree, delights." P. 3.

"Let us worship and praise continually the two feet of the Son of the King who wears a garland of flowers from the cassia tree." P. 9.

"Let us wear as a diadem the beautiful lotus-like feet of the five-handed glorious Being to whom the mystic prayer Om is addressed." P. 14.

"Whoever, with an offering of flowers, adores without fail the feet of that Being whose body is as red as coral, and who has an elephant's trunk, obtains power of language, good understanding, and health of body, together with the favour of the red-lotus-seated goddess (Saraswati)." P. 21.

"O thou spotless gem, that possessest the face of a beautiful lofty elephant: milk, clarified honey, sugar and pulse, to thee will I offer: Bestow upon me the gift of the three kinds of Tamil (prose, poetic, and dramatic) sanctioned by the Sangam (the assembly of the learned)." P. 28.

"Worship the feet of Ganesa, whose head is adorned with glittering matted hair formed into a crown: you will then have his favour so as to easily understand and get by heart the forty stanzas of the Nanneri." P. 37.

Look now on this picture and on that. In a book professing to teach Universal History, no mention of Jesus Christ. In two volumes of Selections from Watts, Cowper, Montgomery and Keble, no mention of the name. It is shunned as a mariner would shun a rock. But prayers to Gunputti are given at length with all their falsomeness. Other Hindu gods are mentioned honourably. 'To those who meditate on the name of Shiva there will be no suffering.' 'The

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forehead without sacred ashes is void of beauty.' Vedantic teaching is also found in these books published by the Madras Director of Public Instruction.

Now what a farce it seems for T. B. K. to precipitate himself upon the statement about Strauss, and call the attention of the public to the fact that Strauss is not one of the Government text-books, and declaim against fanaticism and 'gross disingenuousness,' and declare the absolute uprightness of the Government system of Education, when there are such monstrous facts as these in proof of its obliquity.

We confess that when we think who it is whose name is thus singled out to be ostracized and 'weeded' from Government books in this country, we are tempted to express ourselves a great deal more strongly than we have done. But to every unbiassed mind the facts themselves are sufficiently eloquent.

Since writing the above we have been supplied by a friend with specimens of the teachings of "Karangelo," one of the books used as text-books in Government Schools about which we expressed our misgivings lately. These specimens are simply revolting and show that the book must be grossly demoralizing. Most of the extracts are such as we cannot print in the *Guardian*. They are in glorification of *kam*, which is lust or sensual desire, and one passage luxuriates in the description of the upspringing of this passion in the breast of a young girl. This is strange food for our paternal Government to give the youth in their schools. They are to be guarded jealously against the least whisper of the name of Jesus Christ, but their youthful passions may be stimulated by libidinous descriptions. From the extracts that are not lascivious we separate the two following :

The following passage is from chap. XI., p. 228. A *Bhat* had come to Karan to make a proposal for the marriage of his (Karan's) daughter with a Mahratta prince, and to him Karan replies :—"As I live, and as long as life is in this body, I shall never allow a stain to rest upon (or touch) my name, my family, or my caste. Shall I marry this virgin of high family to a low-caste husband? A greater trouble than this may fall upon me, they may cut me into pieces, but I shall not let it happen so. My people are very much grieved by the birth of a daughter, and that (their being grieved) is proper; in order that no blot may fall upon their *reputation, they murder tender infants*, but *in that there is no fault on their part*. To marry a royal virgin with a Mahratta! Let the heavens fall, let the earth be dissolved; notwithstanding all, I shall never allow it to be so."

The following passage encourages the perpetration of another kind of crime; p. 229, chap. XII.: "But by the mercy of God there is one great means of escaping punishment under such an unjust and tyrannical rule: this means is money. 'Money can do what it likes'—this saying is true in certain respects. By that efficient means a rich man is able to clear himself of either a real or a false offence; not only so, but he is able to fix it on some other person. In such a place those who are poor and without this powerful remedy are indeed unfortunate: they bear the punishment of their own real or false (*i. e.* with which they may have been falsely charged) offences, and not only that, but they are often obliged to suffer punishment for the offences of other rich people."

SOME THOUGHTS ON HOLINESS.—I.

A LEADING object in the Scriptures is to declare and exhibit the holiness of God. By this characteristic more than by any other the God of the Bible is distinguished from all that is called God among men. Some may be ready to remind us that God is love, and that it is his love that most distinguishes the true God from the Gods of men's imagining. God is indeed love, and love is the sum and substance of his perfections; but it is important to observe that God's love is the power that it is in the Gospel, because it is the love of a holy God. Viewed apart from his holiness, the love of God would only lead to self-indulgence, and would exercise no saving power upon men. And it to be feared that the preaching of the Gospel in Christian lands, while it has been the means of saving so many myriads, has been the means of hardening millions of others because they have just snatched at the representations made of God's kindness and long-suffering and readiness to receive, and have overlooked the fact that the Gospel shows us divine love in indissoluble union with holiness. The minute and multiplied instructions of the Mosaic law regarding worship and sacrifice and atonement and cleansing were all intended to educate the Jewish mind in the right apprehension of God's holiness. The word holy means primarily one set apart, separated; the people of God are separated unto him, by the transformation of their natures. Christ is described as holy, harmless, undefiled and separate from sinners. On the cross we see the holiness and love of God illustrated; and the love is what it is, mighty to save, because of the holiness. Be ye holy, for I am holy, is a command frequently reiterated in the Scriptures. Without holiness no man can see the Lord. And it is doubtless this feature of the Bible, more than anything else, that makes it distasteful to sinful men and to men who cling to the idea of their own righteousness.

This leads us to notice another very prominent aim of the Scriptures, namely, to show that man is without any moral or spiritual power of his own, whereby he can set himself aright with God. Man goes into sin with the fond delusion that he can come out of it and wash himself free from it as easily as he can go into the seductive element. Nor is man willing to give up this persuasion, though there is abundant evidence around him that he who commits sin is the servant of sin; once committed, he is no longer the master, but it is; he is enthralled and domineered by it. Innocence once fled can no longer be recovered by any efforts of man. Men fondly entertain the idea that although they have contravened God's will in some particulars, they can make things all straight with him, by winning special merit in some other way. The Scriptures meet such conceits with an absolute denial. The sinner is a captive, and sin is his master, nor can he by any possibility emancipate himself. Some imagine that facts contradict this statement, and undertake to point us to one and another who have succeeded in reforming their ways and breaking loose from this and that sinful habit. But if they would look a little deeper they would find the fact to be this; men find that certain practices are disgraceful and injurious, cutting them off from many comforts and advantages; they find that even selfishness shows the folly of their course, and by a great effort, under the pressure of great worldly motives, they actually break off from the debasing habits. Still, however, they are under the dominion of selfishness; they have exchanged one sin for another, a sin that society disallows for one that it tolerates; they have got pride instead of self-indulgence. But without faith it is impossible to please God. Sin separates from God; and there is no real victory over sin until the sinner has been brought back to God and reunited to him as the branch to the vine. There is none good save one, that is, God; and, Without me ye can do nothing; and No man can come unto me except the Father draw him; Cursed is the man that putteth his trust in man; Thou hast destroyed thyself, but in me is thy help. These are the teachings of God's word.

In the mere declaration that man is a sinner, the Bible does not differ from the teachings of human scriptures. What makes it to differ is what it says about the nature of sin, as hopelessly alienating man from God, so that without a divine interposition there can be no reunion of man and God. Nothing that man can do will have even a tendency to accomplish this. Man is willing to call himself a sinner if you will only at the same time allow him to regard himself as possessed of power over sin; sin is not his master. But the Bible constantly insists that it is; and the facts that prove this fill the world.

Recognizing now the holiness of God, the opposition of his whole nature to sin, and recognizing also the hopeless subjection of man to sin, we come to the cross and learn that God can be just and the justifier of him who believeth on Christ. We believe; we trust in the dying and rising Redeemer; we commit ourselves and all our destinies to him; in him we are reconciled to God; his love shed abroad in our heart melts the chains of sin and we become free; the truth has made us free.

WHAT IS TRUTH?

In the Spirit. (REV. iv. 2.) The Spirit took entire possession of his mind, withdrawing him from the influences of the senses and the cognition of the world around him. To be thus in the Spirit is to be in heaven.

Seats. (4.) Gr. thrones.

[The first twelve chapters of this book have been minutely considered and fully expounded, in former volumes of the *Guardian*, and we do not now need to tarry upon them.]

Sea of glass like unto crystal. (6.) Transparency and solidity. Why a sea, which has neither? To show that the redeemed stand by faith. That which without their faith would prove simply a sea (mingled with fire) to swallow them up, is, through faith, a rock beneath their feet. 'Having done all, to stand.' The everlasting life of the redeemed is faith. The unchanged might see all that they see, and remain unchanged. Faith is not swallowed up in sight, but when sight overtakes faith, faith moves on to the unseen of God's immensity. Our faith in others is confidence that they shall act in accordance with their known characters. No sight can take the place of this.

Beasts full of eyes before and behind. Living ones, representing a multitude of intelligent beings. Instead of visibility, all sight, God being all in all. The same is shown by the wings of the seraphim covering their bodies. 'Not unto us, but unto thy name give glory.' The particulars mentioned in these verses serve to identify the subjects of the description with the living creatures and the rings of Ezekiel, the seraphim of Isaiah, the cherubim of the tabernacle, and with Daniel vii. The variations seem designed to show that the same truth may be exhibited in different ways, under different aspects. Apocalypse, let us remember, means unveiling,—not adding new mysteries. This is a book explanatory,—but its explanations are only available for him that overcometh. What is the difference between the four beasts and the twenty-four elders? In the next chapter they are represented as conjointly praising the Lamb for their redemption to God out of every nation; and all have golden vials full of odours, the prayers of saints. They represent the whole

body of believers. But it may be noticed here that the twenty-four elders are on thrones round about the throne; and the four beasts are 'in the midst of the throne and round about the throne.' Some degree of attainment would seem to be indicated. God's inheritance is his people, and there is to be the manifestation of the sons of God. In the government of the Church and redemption of the world, believers are associated with God; all things are possible to him that believeth, and it is according to our faith; the prayer of faith saves the sick and saves the sinner. These chapters are not so much for the purpose of showing us Christ on the throne, a fact we know, as for showing us how intimately believers are associated with God in the extension of His kingdom.

Thou art worthy. (11.) The condition of this blessed union with God and his Christ is absolute self-negation, the recognition of God as the momentary source of all our strength, without whom we are utterly nothing.

Thou art worthy to take the book. (v. 9.) A lamb slain is a symbol expressive of the weakness of weakness, the perfection of weakness; the seven horns, seven eyes, seven spirits, express the perfection of power, omniscience, omnipresence or spiritual power, power in the region of man's sinful nature. When Christ ascended up on high, he sat down at the right hand of God, invested with fulness of power: to this there could be no addition afterwards. But the scenes here refer to a period well on in the Church's history, when the Gospel had spread among the kindreds and nations. It must then refer to the appropriations of faith. The power of Christ has to be apprehended and translated from heaven to earth, by faith; so here we have 'the prayers of saints,' consecration, faith, appropriation of the hitherto untouched resources of Christ. And this book is to be marvellously useful in bringing the Christian to recognize the vastness of his privileges in Christ. Wrong views of divine sovereignty and the purposes of God, remains of self, defective sanctification, all these leave Christ practically shorn of his powers. These matters have special reference to Christian experience. We have already seen the manifestation of the New Jerusalem connected with 'him that overcometh' (iii. 12). It is in our heart that Christ encounters his greatest enemies and wins his greatest battles; and when he prevails there, vanquishing our unbelief and selfishness, and perfecting his own image in us, then it is that the Lion of the tribe of Juda prevaileth to open the book and loose the seven seals thereof.

We shall reign on the earth. (10.) When Christ reigns fully in the hearts of his people, self-crucified in all its affections, then the reign of the saints is at hand. It is a little strange that whereas many Christians—judging from the hymns they delight to sing—seem longing to get away from earth, the saints in heaven are longing to get back to earth. Their desire is just that which is embodied in the Lord's Prayer, Thy kingdom come, thy will be done on earth as in heaven. The reigning of the saints on earth means the triumph of that Gospel to which they are fully consecrated. We must get rid of our human ideas of kingship; the people of God reign when God reigns and because they are his people, and the joy of the Lord is their joy. There is no question that in heaven no higher privilege is known than that of being conformed to Christ's efforts for the salvation of men. The word of God that takes effect in the heart of a sinner, is the word of the kingdom.

10,000 *times* 10,000. (11) The original is myriads of myriads. This would be at least 400 millions. If we compute the myriads at 4, that would give a population greater than that of the globe. Think of this immense number of holy angels, filled with intense enthusiasm for Jesus, shouting out his name with transport, and recognizing no other as worthy of honour and glory. Of all the great names of earth not a single one remains. And yet men are ashamed to acknowledge him, to be identified with him in any way, as though dishonour, ingloriousness, weakness, poverty, folly, wretchedness, belonged to him and his cause.

Wrath of the Lamb. (vi. 16.) Surely, there must be a great misconception of this language when it is regarded as fulfilled in Constantine's profession of Christianity. That was rather a disaster to the true Church. It is altogether a departure from the spirit of God's word to treat that event as a glorious triumph. Christ's kingdom is not of this world, and the Church was purer and mightier under the persecuting emperors, than when Constantine became its patron. What has led to this interpretation is the idea that the seals, trumpets and vials proceed in regular chronological order. As the book was sealed with seven seals, the opening of the seventh seal means the opening of the whole book, and the seven seals cover the whole Christian era. The trumpets and vials are minuter tracings of Church history. After the consideration of the first general outline, the prophet comes back (under the 7th seal) to trace out certain important series of events not embraced in that outline, or more carefully to signalize some of the events embraced in it. Having already and more than once written about the seals, we pass over them now. But it may be profitable to dwell for a moment on this expression, 'the wrath of the Lamb.' Christ has already been spoken of as the Lion of the tribe of Juda, and we might have expected to hear of the wrath of the Lion. But this singular expression, the wrath of the Lamb, is very significant. It implies that the Gospel has been preached, that a prolonged opportunity of hearing its invitations has been given, that Christ outstretched upon the cross has been distinctly placed before sinners, and that the offers of pardon and life have been contemptuously rejected or neglected; men have gone on hardening their hearts under the very sound of the Gospel. But more than this: nothing so arouses the indignation of our Lord as the falsification of him and his Gospel by those who profess to be his people; as the detention of the keys of saving knowledge by those who neither go in themselves nor allow others to go in; as the unhallowed lives of those who call themselves his. The people of Christ are under a sacred obligation to show forth Christ as he is; to be living epistles, known and read of all. The wrath of the Lamb will be upon the nations that have had the Gospel exhibited to them in its simplicity and power; but much more upon those that profess to be Christian, yet in works deny him.

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

Dear Sir,—In one of the latest numbers of your paper you speak of the non-neutrality of Government in schools. I have travelled through several districts of late, and my experience shows that as a rule the schoolmasters of Government schools are the greatest enemies to the sale of Christian tracts and books. In several places the children come only as if by stealth in the evening to buy books, from fear of being seen by their masters, and I saw a schoolmaster compelling boys to return books which they had bought to the colporteur. In all these cases the schoolmasters know quite well whom they wish to please, by excluding all allusions to Christianity, whilst they offer no obstacles to the sale of badly printed and immoral Native books. Nevertheless, in the first quarter of this year about 1000 tracts could be sold, and for the first time I have seen girls come to the stall of the colporteur on a heathen festival to buy books.

Perhaps it is of interest to you to know that the great festival at Gokarna at the end of February was very largely visited by missionaries and catechists of our Society. We were 5 Europeans, 5 Native helpers, and 3 colporteurs, and whether it was owing to our large number, or to the kindness of the Collector of the district, or a change in the population, we were allowed to preach the Gospel uninterruptedly to large audiences for a whole week.

Believe me,
With kind regards and brotherly love,
Yours,
A. WENGER.

Honore (North Canara), 19th April 1873.

To the Editor of the "Bombay Guardian."

Dear Sir,—I have been much interested in the correspondence on education which has lately been printed in your paper; and as I think the friends of Missions have sometimes dealt somewhat unfairly with the Educational Department, and the friends of the Government system do not seem to be aware of the extent to which their system of education is influencing the religious belief of this country, with your permission I should like to say a few words on the subject.

My personal observation has been confined to two stations, in each of which there is a Government and a Mission school teaching up to the Matriculation standard. In one instance the Government school has or had F. A. classes also. In both these stations the tendency of the Government school education has been to produce scoffers—lads who scoff not at Christianity alone, but at all religions, their own included, indiscriminately. The tendency of the Mission-school education has not been such. Looking at Government professions and Government rules I should not have expected such results, and had I not found from intercourse with my friends in other stations and from the public press that the same results are to be observed in all the Presidencies and in most stations, I should have been inclined to attribute them to local influences. As, however, the complaint is general, we must look, I think, for the cause in the system itself. It may be helped or hindered in particular instances by the character and influence of those who carry it out: but as the same results are almost sure to follow wherever the system is introduced, it is impossible not to think that they are in some way connected. And the connection is not very difficult to trace, though perhaps before the trial was made we should not have expected the consequence. The Government does not profess to teach religion, but it does educate. If it educates, it must destroy the Hindu's faith in Hinduism, and if it gives him no other religion in its place it leaves him a sceptic. We all know that it is not pleasant to acknowledge that we are and have been all our life in the wrong, but when we are obliged to confess such an error it gives some little satisfaction to believe that nearly everybody else was wrong also. The educated natives are obliged to confess, or at least to suspect, that their ancestral religion is false, and it is some little salve to their wounded pride to believe that all other religions are false also. Very few of them take the trouble to examine the evidences of Christianity: but they are familiar with the names of Mill, Huxley, Darwin, Colenso, and a few others of the same class, have perhaps seen their books in the school library, and have a slight knowledge of their contents from personal perusal or from information from their teachers. With a wish to throw discredit upon Christianity previously existing, much argument from a man born and educated in a Christian country is not needed to convince the Hindu that Christianity is false. If he only knows that the writings of such men appear to discredit the Christian religion or Christian Scriptures it is enough. Fortifying themselves with these names, they suppose they are in an impregnable position, and laugh and scoff, and encourage themselves in a life of irreligion, and sometimes of vice.

Where the Educational officers are doubters, results of this kind are greatly hastened and increased. These gentlemen probably do not wish to obtrude their religious opinions on the inexperienced and, in these matters, ignorant youths of India, but it is impossible to keep them long secret; and when the Government discountenances religion and prohibits the Bible as a school-book, and the officials occupying high positions in the department are known to be unbelievers, it can be easily conceived that a great impetus will be given to disbelief.

It seems to me that the Government scheme of impartiality would be better carried out if the Bible were prescribed as one of their reading-books. Christian poets, such as Milton and Cowper, are prescribed as well as heathen poets, and here we have nothing to complain of; but why cannot the Bible be prescribed as well as the Purans? Impartiality, instead of forbidding, seems to demand this.

Among many of the supporters of Missionary societies there is a growing disapprobation of Missionaries spending so much of their time and strength in school-work. The policy they advocate appears to be unwise. If we have any love for India we must do all we can to prevent the evils which seem likely to arise from the Government system of education. If Mission schools were closed, in a short time nearly all the educated Hindus would probably be sceptics, without a religion, or any wholesome restraint on their consciences. In a moral point of view their latter end would be worse than their first. By the teaching and influence of Mission schools there may be reared a portion of the educated population having a respect for Christianity, and much safer views of man's responsibilities and duties. The spread of education in Government schools, therefore, so far from removing the necessity of Mission schools, makes them more imperative, and demand more exertion from all those who wish well to India's future.

Yours sincerely,
H.

April 21st, 1873.

Epitome of News.

Saturday, April 19, 1873.

—Home papers: "Archbishop Manning presided on Monday night at a meeting held in Exeter Hall, to set on foot a Roman Catholic temperance movement, similar to that commenced some weeks ago in the Established Church. The Archbishop was supported by a great number of the priests of his Church, and the hall was filled mainly with Irish and the labouring class of English. After dwelling upon the increasing consumption of drink in this country, the Archbishop touched upon the religious difficulty which had arisen in the minds of some in regard to the total disuse of wine, sacramental and otherwise; and, treating this as heresy, he said if he thought this idea was among any of his flock he would have a bottle of port brought and every candidate for the pledge made to drink a glass before being pledged."

—It would certainly seem that fresh troubles are brewing in the Principalities. We hear that Servia is still refusing to pay tribute until after the surrender of Zwornik; the Porte has therefore ordered troops to be concentrated, and some forts to be armed and provisioned in Bosnia and Herzegovina. France is supposed to be favourable to Servia, while Russia for the present sides with the Porte. Here is a promising political complication."

—*Advance*: "Mr. D. H. Craig, a well-known telegraph-man, claims to have perfected a system of automatic telegraphy by which it is entirely feasible to telegraph and receive in clear, distinct characters fifteen hundred words per minute between Washington and New York, and for any number of thousands of miles at the rate of six hundred words per minute."

—"Discoveries of immensely rich tin mines are reported from the north shore of Lake Superior."

—The following is given in the *Advance*; Mr. Hammond, as our readers know, has been very successful in leading children and youths to Christ, in England as well as in America: "In dealing with children, Mr. Hammond makes a clear and full exhibition of the all-important doctrines of Christianity; Christ's perfect work, as sacrifice, as advocate, and intercessor; faith, as appropriating Christ: and obedience, as a proof of love; surrender and consecration, as preparatory to obedience. He illustrates and enforces these great matters, by narratives showing how other children have come to Christ, received, obeyed, loved, and served him.

"It is quite apparent that his aim is to reach children through their understanding, as really as adults. After the sermon, or in the midst of it, he asks the children and teachers and all present to unite in repeating after him, sentence by sentence, a few words of appropriate, earnest prayer, himself closing alone, with few words, asking God to hear the prayer and to bless those present.

"When the exercises of what is termed this first meeting are closed, children who love the Saviour and can sing are invited to come around the organ and sing. Parents, teachers, and all workers for Christ are invited to mingle with the assembly and engage in personal conversation with those present. It is found eventually that this personal work in no small degree decides the character and the success of the whole effort. If this work is earnest, solemn, faithful, if the inquiries are searching, the application of Scripture pungent, the whole manner respectful and sympathetic, this closing meeting becomes one of chief importance. The doctrines taught, the truths applied, the duties enjoined, have much to do with the 'hope' which is finally entertained, and the permanent character of the work. At the expiration of a half-hour, an hour, or an hour and a half, the company gradually disperse, and the singing ceases. This meeting, in its chief characteristics, is the type of all the meetings in the order of exercises, in the truths presented, and in the personal labours performed.

"As a preacher, Mr. Hammond is versatile, calm, kind, loving: not harsh nor censorious nor denunciatory; neither magisterial nor foolish: vivacious, using tact without cunning, and strategy not divorced from simplicity or honesty. He evidently relies on hard work in a faithful ministration of God's word, and has no use for sensational claptrap."

—*Christian Advocate*: "Our money article this week shows a reduction of the National Debt during the last month of $5,277,880, and that the total decrease during the four years closing on the 1st instant was $368,082,559, an average per month of *over seven and a half millions of dollars*. This is a most gratifying record. Our National Debt, principal and interest, March 1, instant, was $2,255,682,384, representing (estimating our population at forty millions) a *per capita* burden of $56. At this date the *per capita* burden in Great Britain is $122; that of France $128. Our burden is therefore less than half that of France and Great Britain. Considering the vast resources of this country, no uneasy apprehension of the future need be felt."

—"The *Western Advocate* reports a very successful mission work conducted in a destitute portion of Indianapolis by a devoted physician. Rev. W. H. Kendrick, a supernumerary member of the conference, and a practising physician in the city, was thought to be the best man for that locality. He accordingly began preaching, first on the corner of the street, and then rented a hall on his own responsibility. The Lord has greatly blessed his labours; over sixty have been converted and organized into a Church. Meridian-street Church will advance the funds necessary to build a cheap church, or tabernacle, of sufficient size to accommodate 600 or 800 persons, and the prospect now is that this movement will result in adding, by the time of the next session of the conference, one more to the number of self-sustaining churches in the city."

—"The Austrians have an expedition this winter in the Polar seas endeavouring to explore the unknown waters north of the Siberian coast. The theory has been that the Gulf-stream finds its way into these regions, passing up between Spitzbergen and Nova Zembla, and by its warmth keeping this sea remarkably open. But the expedition seems to have fallen on an evil season, for the latest tidings, dated about the close of August, left them frozen in at Nova Zembla, and thus very far from the northernmost cape of Siberia, their goal. The commander writes that the ice this year is fearful, and that the walrus-hunters have all been driven back months earlier than usual. Three of their vessels were crushed in the ice a long distance south of this point. Last season the sea was entirely clear of ice at the same period for two or three degrees further north, while they now have scarcely had the mercury above the freezing-point during the summer. He thinks it probable they will be obliged to winter in Nova Zembla. The crew is rather a motley one, representing different Austrian nationalities, and at the same time adaptability to the work. The sailors are mostly Dalmatians from the Adriatic, while there are Tyrolese glacier-climbers for the ice. The commander is the famous Weyprecht, who was in the same sea in the season of 1871."

—*Christian Advocate*: "Among the most gifted and successful vocalists in this country are the Hyers sisters (coloured) of California. Their fame was fairly made at the great Boston Jubilee last year, when from sheer merit they occupied, with Madame Rudersdorff, Mrs. West, and one other, whose name has now escaped us, the position of highest honour among the 20,000 vocalists who participated in that grand jubilee of song. The sisters are aged respectively fifteen and seventeen. Those who have heard them agree in pronouncing their song-gifts truly wonderful. What is worth knowing also is the fact that they are of Christian parentage and training."

—We learn from the pastor, Rev. R. J. Andrews, that the remarkable work of grace at Keyport, N. J., continues with unabated interest. Not less than *four hundred* have professed conversion since the meeting began—three hundred in the Methodist Church and seventy-five in the Baptist. The congregations at the Methodist Church fill the house each night. On Friday evening forty penitents were at the altar. The deepest religious feeling pervades the whole community. Some of the drinking-saloons are closed for want of customers, and everywhere throughout the community salvation is the order of the day."

—"Rev. William H. Milburn, the blind preacher, occupied the pulpit of the Washington Metropolitan M. E. Church Sabbath evening, preaching to the delight of his audience."

—"Mr. Kodamma, the Japanese law student of Judge Fisher, will return to his native land as a minister of Christ."

Monday, April 21.

—*Times of India*: "It will scarcely be believed that a certain class of Hindoos attribute all the misfortunes which have overtaken Bombay of late years, from the fall in the price of cotton to the Camateepoora depôt, to the fact that in the course of constructing the Back Bay Reclamation thousands of innocent lives—the lives of fishes and insects—were destroyed! It is their intention to offer prayers, and to perform certain expensive ceremonies, for the redemption of these 'souls in prison,' and it is said that subscriptions for the purpose are coming in liberally. It is very difficult to realize that men so 'cute in business, so intelligent in mercantile transactions of all kinds, so keen-sighted where their interests are concerned, so capable of skinning a flint, can be at the same time so given up to childish superstition. The blank folly of such proceedings is overwhelming; one stands dumb before it."

—Bombay correspondent of the *Pioneer*: "The Cathedral was very prettily decorated on Easter Sunday, but the most striking part of the picture was the Bishop, who appeared for the first time in a new kind of crimson dalmatic, filling the souls of the evangelical part of the congregation with the holy acid horror peculiar to religious disliking. The pulpit was richly dight and bedded in a bank of flowers, and through the ornamental perforations in the stone the new gorgeousness of the garment was visible; the *tout ensemble* presenting one of the best posed and arrayed ecclesiastical tableaux we have hitherto been permitted to see. A Catholic friend of mine finds fault with the sermons as being slung over the people's heads, instead of straight into their hearts and daily lives; but then Catholics are notoriously hard to please."

Tuesday, April 22.

—*Friend of India*: "The *Ceylon Observer* has been attempting to run a 'pigeon express' between Galle and Colombo, and would very likely have succeeded had not a bloodthirsty civet-cat wriggled herself between the narrow bars (1½ in. apart) of the dovecot, and killed off five of the finest pigeons in training; in every case it had cut the jugular vein and sucked the blood. The *Observer* hopes, however, that ere many weeks other pigeons now in training will be regularly bringing from Galle to Colombo the budgets of news written and printed on the paper for the special purpose."

—"In the last *Journal of Medical Science* Mr. J. Watts describes a fatal case of hydrophobia caused by the bite of a wolf. The animal bit thirteen persons, of whom three died a week after. The bites were slight. Mr. Watts shows that in this as in other diseases the mind is a predisposing cause, those being less liable to attack who fear it least."

—"Sir Edward Huthwaite, whose death at Nynee Tal we announced last week, had served in India for 63 years. He was one of the first batch of cadets that passed out of Addiscombe, itself now a memory of the past."

—"A pensioned sepoy aged 75, living in Kurnool, has committed a treble murder. He attacked his daughter-in-law, her sister and her brother, with a knife while they were asleep, causing instantaneous death."

—"On the 9th instant at the Fyzabad Fair the long hair of a native woman who was sitting in a 'go-round' got entangled with the axle of the machine, which was revolving with great velocity, and her scalp was wrenched off."

—"Widespread distress caused 21,927 notices of ejectment to be issued in Oudh during 1872. The result was that 7,466 tenants were entirely, and 1,334 partially, ejected from their holdings."

—*Lucknow Witness*: "We are deeply pained to learn that the Rev. J. H. Messmore has been overtaken by very severe illess, and has been obliged to abandon his purposed visit to Palestine. A letter received by the last mail states that he is at Genoa, suffering from a severe attack of inflammation of the liver and intestines."

—"The Bulrampore Medical School, Lucknow, was formally opened on Saturday the 12th instant. The Chief Commissioner was present, together with the Rajah of Bulrampore and several English gentlemen. In opening the school the Chief Commissioner expressed his pleasure in seeing so many students present. The Rajah was also pleased at the promising commencement."

—*Exchange*: "Rev. Walter Condict communicates to the *Evangelist* some of the interesting results which have been developed in the prosecution of the archæological excavations at Rome. These excavations originated in the enterprise of Napoleon III. Desiring to furnish all the original illustration he could to his *Life of Julius Cæsar*, he bought the Palatine Hill, and commenced digging for relics. After his

overthrow at Sedan he sold out to the Italian Government, who have continued the one good work he commenced, and have also opened excavations at the Forum.

"A few weeks ago a marble was opened which throws some light on the disputed question whether the story that Romulus was the first king of Rome is a fact or a myth. It is ancient, and contains a list of the kings, with the name of Romulus on the head.

"But most interesting of all are the excavations made beneath the church of St. Clement. This church was said to be one of the most ancient in Rome, and tradition had it that it was built upon the very spot where once stood the house of the Clement named by Paul in the New Testament—hence its name." But as some doubt was thrown upon these statements by the fact that the church seemed to stand too high to be so old—that the débris of so many centuries ought to have left it now considerably beneath the general level, it was determined that excavations should be made. Going down from the pavement of the sacristy, at a distance of fourteen feet the workmen came upon an ancient pavement, whose existence was never so much as suspected before. Then burrowing either way horizontally, they found the standing pillars and wall of an ancient church, all record and memory of whose existence had been lost. The whole place is now cleared, and upon the walls the visitor sees the frescoes, still well preserved, and many of them of Bible subjects, beautifully executed. This, then, is the true ancient church of St. Clement, of historic interest. It dates back to some time in the fourth century, and is a place no Christian can visit with other than feelings of deepest reverence."

Wednesday, April 23.

—*Bombay Gazette;* "Sir Bartle Frere's Mission arrived in Bombay yesterday morning, and after the disappointing result of the negotiations at Zanzibar it is gratifying to learn that the Mission had a very different reception at Muscat. With the Imaum no pressure was necessary. He probably realizes the fact that, now that the British Government have set their shoulder to the wheel with determination thoroughly to root out the trade in slaves in the Eastern seas, resistance, though it might delay the carrying out of England's wishes, would in the end prove of no avail, and would certainly result in disagreeable consequences to himself; but, whatever his motive may have been, he signed the treaty presented to him at the first interview."

—"The *Surya Prakash* relates the following story: 'Last week a Brahmin girl aged about two years having suddenly died, her relatives removed her to the burning-ground for cremation. On reaching the spot, the girl, though muffled in yards of cloth and covered all over, showed feeble signs of breathing, whereupon her relatives unfastened the bandages, and, to their utter astonishment, saw the girl slowly regaining her consciousness. She existed in this state for about seven hours, after which she died. While reporting this circumstance, the *Surya Prakash* regrets very much the haste with which Hindoos dispose of their dead. Not a minute is lost after a person dies to burn him according to the usual custom, and it often happens that men in trance lose their lives through sheer haste. The Native paper again exposes another custom prevalent among the Hindoos, which gives us a shudder to contemplate. It says that when a Hindoo is on the point of death, his relatives sit by him and make the most disgusting sort of lamentations in his hearing. When they see that the soul shall depart in some minutes, they shake the poor body most mercilessly, though still alive, and wash it with cold water."

—*Indian Statesman*: "In noticing a few days ago the common Roman assertion that 'Germany was lost to the Church through the impurity of an apostate Monk'—in other words, that Luther preached the Reformation that he might himself be at liberty to throw off his monastic vow—we said that the Reformation was not merely the birth of Protestantism, but that it rescued the Roman Catholic Church itself from the abyss of wickedness into which it was everywhere sinking when the great movement of the 16th century arose. It is commonly supposed by Protestants that the Reformation was confined to the nations that became Protestant; but Rome would have perished in her own corruptions had this been so. The Reformatime was almost as thorough and general in the Romish Church itself as in the countries that became Protestant; and it is a want of decency in either Romanist or Protestant to deny what both alike owe to the great body of men known in history as 'the Reformers.' At the commencement of the 16th century Rome was dissolute, corrupt, and infidel almost beyond conception. The Papal chair was filled by Pope after Pope having no more belief in Christianity than in the old Pagan mythology of the city, and steeped in the foulest crimes of which humanity can be guilty. And the corruption of Rome had infested the whole Christian world. 'There is something almost enigmatical,' says a late Roman Catholic work, 'about the universal profligacy of that age. In whole dioceses and countries of Christian Europe clerical concubinage was so general that it no longer excited any surprise; and it might be said of certain provinces that hardly one clergyman in thirty was chaste, while in our own day there are countries where the great majority of the clergy are free even from the suspicion of incontinence. The distinction is to be explained by the universally corrupt state of the ecclesiastical administration. There could be no thought of any selection or careful training for the ministry where everything was matter of sale; where both ordination and preferment were bought and begged in Rome; where the conscientious, who would not be tainted with simony, had to stand aside, while the men of no conscience prospered, and rapidly attained the higher positions, and the clerical profession was that of all others which offered the easiest and idlest life, with the largest privileges and the least of corporate obligations.'"

Thursday, April 24.

—(*Overland China Mail*, April 3.) Japan: An edict has been issued that the natives shall in future eat bread instead of rice. The Mikado has visited the Government printing office to view the processes of printing. Four large parks are to be established in Yedo. The Japanese have agreed to conclude a treaty with Peru, but refuse to concede exterritorial rights. New regulations regarding marriages between foreigners and natives have been published. The Prince of Satsuma and the Government are said to be at variance. The Empress has set the fashion of wearing uncoloured teeth and eyebrows. Gas is an accomplished fact in Yokohama.

China: The audience question has been conceded, though the date is not decided; the ministers are discussing preliminaries. Another flood is expected this season at Tientsin. The tone of the natives of Soochow towards foreigners is said to be very hostile. Steps are being taken to ensure Shanghai being made a port of registry for British ships. M. Fittock, H. M. Consul at Ningpo, returns to England on sick leave. Great improvements have been effected in the settlement by the Municipal Council at Tientsin.

Hongkong: The Rev. James Legge took his departure from the colony on the 29th ultimo. The fine of dlrs. 500 imposed on the captain of the *Charles Albert*, for fitting up coolie gratings on board his ship, has been amended to dlrs. 200.

Regarding the ill-behaviour of certain Europeans in the outskirts of Yokohama, the *Japan Weekly Herald* has the following remarks:—"If a colony of foreigners were planted at Gravesend and any of its members should on some one given occasion amuse themselves, after business hours or during their Sunday rides, by setting their dogs at the fowls of the neighbouring peasants or labourers, mutilating and destroying them, and making merry over the sport, the probabilities are that they would never renew their pastime. The taste of a horse-pond or of sturdy cudgels wielded by both sexes would teach them lessons they would never forget. And it is probable that this would be the same in any part of Europe. But here it is otherwise. A party of foreigners will disport themselves on the Tokaido—as on Sunday last—and amuse themselves in this conciliatory manner towards the Japanese, without one reflection that they are behaving like ill-bred cowardly fellows and durst not for their lives do the same in their own or any other foreign country.

Friday, April 25.

—*Overland Mail*, April 4: The doomed *Atlantic* left Liverpool a fortnight ago, with about a thousand souls on board, as one of the finest of the splendid Atlantic steamers, well manned, and, as the Liverpool people assert, with ample supplies. It is said that coal ran short. Any way the steamship, instead of keeping her course for New York, was making, for some reason, for Halifax. The misleading of a light—an error in the officers and watch of such a vessel quite unexplainable—leads to the steady steering of the ship in the dead of night on to a rocky shore The ship struck several times, fell on her side and sank, many hundreds of her passengers—how many it seems difficult to ascertain—being drowned either in their cabins or in making for the rock. The lowest estimate of the loss in this frightful accident is 580, the highest 750. But for the dawning of day before the tide reached its full, those who managed by swimming and by ropes to get to the rock must have perished. As it was, the fishermen who, discovering signs of distress, came and rescued the helpless mass on the rocks, were unable to reach persons in the rigging, on account of the roughness of the sea that soon beat over the spot where those who had been rescued from the jaws of death had stood. The telegrams which have been sent do not clear up the mystery of the ship making for Halifax, or being, as she was, strangely out of her course.

A scene in the French Assembly has caused the President, M. Grévy, to resign. He has been re-elected by 349 votes to 234 for M. Buffet, but declines to re-fill the post.

Señor Calvo, the Spanish Consul at Paris, has been arrested on a change of embezzling 14,000*l*., the property of Spaniards who have died in Paris.

Spanish telegrams describe Barcelona as in an excited state. Troops have been sent from Madrid. The Carlists, in capturing Berga, made 400 prisoners.

The jewels belonging to Mrs. Lizardi, whose husband has absconded, were sold last week, and realized a total of 11,000*l*. One necklace alone fetched 2,700*l*.

Is it possible that Jews and Gentiles, in all their long experience in finance, have to this day left undiscovered a convenient and unique system of banking? It would seem so by the origination of the Cheque Bank. This bank will receive cash and issue in exchange cheques of specific value from 1*l*. upwards, about which there can be no question of payment. The system gives the cheque double authority, that of the drawer and of the bank. It is of equal value to an accepted bill, the cheques being in fact banknotes with the additional protection afforded by the need for the drawer's signature, and the option of "crossing."

Messrs. Caird and Co., of Glasgow, on March 29th, launched the *City of Chester*, the largest merchant steamer in the world next to the *Great Eastern*. She is owned by the Liverpool, New York, and Philadelphia Company, Her dimensions are—length over all, 458 feet; breadth, 44 feet; depth, extreme, 38·8; moulded, 36·4; gross tonnage, 4,800; engine power, 800 horses; 15 boilers, 30 furnaces. Passenger accommodation—1st class, 132; 3rd class, 1,310; crew and ship's servants, 135. Expected speed, 17 knots.

Some further accounts of the discoveries made by the scientific explorers who are sailing round the world in the *Challenger* have been received from St. Thomas, where she arrived on Mar. 16. Life, it had been found, existed at all depths that had been probed, and Professor Thomson expressed his conviction that it existed at every depth,

One of the lions of the cruise is a new species of lobster, perfectly transparent. Not only have animals been obtained with eyes so fully developed that the body may be said to be an appendage to the eyes rather than the eyes to the body, but there has been dredged up a new crustacea, in which the body has cut itself clear of the eyes altogether, and the animal is totally blind. It has no eyes, nor even the trace of an eye. To make up for its deficiency, Nature has supplied it with the most beautifully developed, delicate, lady-like claws, if one may use the term, it is possible to conceive. Nearer the West Indies, in a depth of only half a mile, some similar creatures were brought up; and here the claws, longer than the body, are armed throughout with a multitude of spike-like teeth, looking more like a crocodile's jaw than anything else.

—*Indian Statesman*: "A sad occurrence took place on Wednesday last in the Native Town. It appears that two Hindoo pauper girls, named Bajee and Ruckmee, aged 7 and 10 years respectively, went about picking up pieces of paper and scraps of wood they could find in the public streets. These two girls having reached Mombadavie came across a bundle, and on Bajee's opening it she found it contained a sweetmeat commonly known as *laddoo*. She partook freely of it and at the same time helped her comrade to some of it also. An hour or so afterwards Bajee complained of a splitting headache and vomited. Ruckmee also

became sick, and both then went to the New Foras Road, where they complained to a relative of theirs of their indisposition. Bajee died shortly after, and Ruckmee was carried in an insensible state to the hospital."

—"The Bengal papers state that a Mr. Barclay, Inspector of Canals and Tolls, residing at Dhappa, a few days ago went to the Soonderbuns on duty, accompanied by some boatmen, and there fell in with a cobra fourteen feet long and twenty-four inches in girth, which they caught alive and brought away. The reptile may be seen at Mr. Barclay's private residence in Dhappa."

—Deaths last week, 307.

Selections.

PROGRESS IN MADAGASCAR.

The "Chronicle" of the London Missionary Society recently contained an article illustrating the progress of the gospel in Vonizongo, a large district about forty miles to the northwest of the capital of Madagascar. Some churches and schools were gathered there as early as 1827, but "scarcely had the gospel taken root when some of its professors were called to seal their testimony with their blood."

After the renewal of missionary labours on the island, visits were made to Vonizongo, and in July 1871 an English missionary settled there. In January 1872 he wrote: "All that I have been brought in contact with has been of the most cheering and encouraging character, quite beyond all my most sanguine expectations. Of course there is still, and will be for a long time to come an awful amount of ignorance; but who in their senses could look for, or expect, anything else? And in fact, if their opportunities for receiving instruction are taken into account—and they most certainly ought to be—I question very much if they ought not to rank very high indeed as a most advanced and intelligent people. Why, if one thinks but for a moment of what those very people were only a few years ago, and what they are now it seems sometimes almost too difficult to believe that all is real, and not a dream. They have been from the first a most earnest people, and most anxious to learn all they can. They have a most marvellous knowledge of their Bibles and the New Testament: they do read them, whatever else they may or may not do. I used to think that in Scotland the people read their Bibles well, and I think so still; but Vonizongo (if not Madagascar as a whole) leaves Scotland far behind. Of course many read the Bible and the New Testament because they have no other book to read; but I even think that of itself is good. But then it must be told, on the other side, that many, very many, read them because they love them.

In 1863, when Mr. Cousins made his first visit to Vonizongo, he found three churches, namely, Fihaonana, Farenana, and Ankozolu, with a membership among the three of 122; now there is a membership of 1,991. Then there were but 615 adherents; now there are 25,596. Then there were but three churches really, and now there are 126. He did not, because perhaps he could not, tell how many were able to read; but I think that if we put them down at eighty, we do them more than justice. But now there are upwards of 2,000 able to read the word of God, if they are not able to possess it. There is no word of what money they had raised then, but it could not be much. But this year they have raised, as you will see from the figures, between school fees and collections, 696 dollars.

Miscellany.

—London Society's S. India Report, Coimbatore, Rev. W. Joss: Whilst I was at Perindray the caste man already referred to paid the catechist a visit as soon as he knew that we were there, and they had a long conversation with him about Christianity. He came again on another evening when it was dark, and stayed for a length of time. On the following evening he came to see me. He said he was very anxious to be baptized, but his relatives were opposed to it, and that when he went home on the previous evening he found his sister crying bitterly because he had been conversing with Christians. He showed himself to be acquainted with religious truth, and to be willing to be baptized if he could endure the opposition he would meet with. During our conversation on the subject, he said that his family went once a week to the temple and he had always accompanied them, but that he had for a long time taken no part in the ceremonies performed on these occasions. He wished to know if he could continue to do so if he was baptized, as his mere attendance at the temple would satisfy his parents, who knew that he was in heart a Christian, and would tolerate him if he complied so far with their religious customs before the other people of his caste. I felt very deeply for him, as I saw the severe struggle that was going on within, his knowledge of right and his fear of persecution, yet I had to tell him that this could not be, that as a Christian man he could not go to the temple, and that he should do what he knew to be right, and be prepared to meet persecution. He acknowledged the truth of this, and then remained silent. I told him that he ought to consider the matter more fully, and that if he felt that he could meet the anger of his friends in the strength that God would give him he could come at any time before I left and receive baptism. I then read several passages of Scripture that would give him instruction and comfort, and then prayer was offered up for his guidance and support from on high. He came again the next evening earlier than usual and had a long conversation with the catechists. He then came into my room with them and asked to be baptized. I asked him if he was fully prepared to be faithful to his profession as a Christian, and to endure the trial the opposition of others might bring on him, advising him to defer baptism till he was ready to do this. He said he was prepared, and that he felt that it was not advisable to defer his baptism any longer. After reading and prayer he was baptized. I have heard heathen people speak of him in other parts of the district, and always as being a Christian man. He received Stephen very gladly and helped him to get a house.

—Rev. C. Campbell of Bangalore, who has been 37 years in India, says: The preaching has been enough, with other modes of Christian effort, greatly to increase the responsibility of the heathen and Mohammedan population, but not enough to bring many of them to Christ. We are thankful for those that have been already gathered, by whatever means they may have been converted. No power but God's can change the heart of any sinner and turn him from the error of his ways. And therefore in every genuine conversion to the faith of Christ we see a proof that God is with His servants, and is crowning their labours with some encouraging success. But the paucity of such conversions is a melancholy proof of the sad condition of the people among whom we labour. We are willing to believe, however, that there are not a few secret disciples. I doubt not the number of such is increasing year by year. But still iniquity abounds; and the heathen and Mohammedans who harden their hearts and reject the truth become more bold in wickedness. They give more evidence that they hate the light because their deeds are evil. They do all they can to encourage themselves and others in cleaving to systems which they know to be evil. "Their mouths are full of bitterness and cursing, and destruction and misery are in their ways." They hate the God of Israel and His truth, and delight in blaspheming Jesus the Holy One of God. God is long-suffering and slow to wrath; but proud boasters and the wilfully wicked are not the objects of his compassion. We therefore fear the multitude are perishing, and many of them in wilful ignorance. But while we deeply grieve for the melancholy condition of the masses of the people, who give such proofs that they are without God in the world, we are not in the least despondent with regard to the work itself.

I very much prefer the more peaceful mode of declaring the Gospel of love and mercy to guilty men, and never purposely provoke controversy. I often tell the people that if they would do me the favour of quietly hearing what I have got to say, it would be better for both parties; inasmuch as there is no necessity to reply, or to express assent or dissent. It would be more to the purpose to consider the matter in their own minds, talk it over with one another when I have gone, and come to me for private conversation on the subject, if they wish it, at another time. But this is far from being the desire of many of my hearers: dispute they will, and I must do my best to gratify them. I must, therefore, stop preaching for the time, and dispute as long as I have strength, and they are willing to remain. As the Hindus delight in argument, there is no lack of eager and patient listeners on such occasions.

It sometimes happens, however, that the discussion is neither interesting nor likely to be profitable. And I may happen to know the chief opponent to be hopelessly insolent and foolish; and I may see that the people present are determined to sympathize with him against me. Then I positively refuse to have anything to say to him. I am sent (I tell them) to preach the Gospel to all, but am not bound to dispute with all. My time is too precious for such unprofitable trifling, and I prefer to go in quest of more hopeful hearers. God will teach the meek, but will punish scorners. So accept my salaam for the present, and expect to see me here soon again in the absence of such troublers. I not unfrequently go on two or three successive days to the same place, where I have been improperly treated, till I am allowed to preach quietly, or have the pleasure of engaging in a quiet and well-conducted discussion on some important subject.

Such has been the manner in which much of my time has been occupied in the past year with Hindus and Mohamedans. And such subjects as the following have been discoursed upon by me, or fully discussed with them;—Is there one or only one living and true God or are there many? Is God (as many suppose) the soul of the universe, and identical with the life that animates every living thing, especially with the spirit that is in man? Or is He a personal God, near to, but distinct from and above, all the creatures He has made? And what are the relations in which we stand to God? How did sin come into the world? Is God the author of sin? How are we to know God, worship Him, and obtain His favour? Who is Jesus Christ? Why is he called the Son of God? If He is the Son of God, or even a righteous man, why did He suffer and die upon the cross? If God desires to save man, can He not accomplish this without causing the innocent to suffer for the guilty? What ground is there for saying that there is only one Saviour, and that people of every nation and every caste must serve God in the same way and worship Him under the same form? Is it not more likely that God would suit Himself to the different character and dispositions of men, just as He provides food to suit their different tastes and habits, giving them things sweet, sour, bitter, &c?

As His servant I do not see it to be my part to inquire by what means He will protect the convert whom I baptize. All means are at His disposal, and He can save with or without means, and in spite of all the machinations of the enemy. He may, however, see fit to leave some to suffer even to death for Christ; and if it had been His will so to deal with Huchi I should still have felt confident that all was well with her, and made sure of meeting her in the better land. If God is pleased to bless the labours of His servants to any extent in India, converts both young and old in years may have much to suffer for Christ. In the mean time what answer must I give to the question which is constantly put to me by those who hear the Gospel with some degree of attention—"What are we to do if we come over to your way? where are we to live, and how are we to get a living?" My answer is in substance the same as that given by the Apostle—"Abide in the calling wherein you are called." Remain in your own homes, and attend to your own business. The Gospel teaches us to forsake sin and lead a new life, but does not require us to separate from family and friends, unless we are obliged to flee from *intolerable* persecution. It also forbids idleness, and commands us to work with our own hands, and eat our own bread. They are almost sure to tell me in reply that in their case living among their own people would be impossible. I grant it might be difficult, but I cannot believe it to be impossible. At all events I cannot relieve them from the difficulty: if they want to serve God and obtain salvation they must trust in Him and not in me. I am not a Government servant, and have no Government patronage. The people of God who support me in preaching the Gospel have not provided me with means to provide for such as them, and if they did I would not undertake to administer such a fund.

—Miss Anstey, Bangalore, reports: It has been remarked as an objection to the receiving of converts under Missionary protection that the family ties are broken up and destroyed. We are glad to be able to state that in the two cases of Huchi and Subbi, with whom we have had to do, our experience has been very different. I encourage the feelings of affection on both sides to the greatest

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extent in my power, and impress on the children the obligation they are under to seek by prayer, and loving, dutiful conduct, the salvation of their parents. Though in all matters of spiritual moment, about which the will of God is clearly revealed, we acknowledge our duty "to obey God rather than man," yet in all other matters of importance we fully own the right of parents to be consulted. For instance, when an offer of marriage with a truly godly young man (a student of the Basel Evangelical Mission on the west coast) was made for Subbi, we sent for her parents to ask their wishes. At first they objected and were distressed on account of the distance which would separate her from them, upon which we assured them that the marriage should not take place without their full consent. After several days, being much pleased with their future son-in-law, and seeing that Subbi was willing to go away with him in spite of her real grief at leaving us all, they came to signify their consent to the marriage. Although the father was suffering from fever, he came up daily, and sometimes two or three times in a day, to see his child. The mother's constant word was "Do not forget us, write to us frequently; and one day I will visit you."

The great improvement in Subbi's conduct and appearance since she came under the elevating influence of the Gospel, and in daily contact with Christian friends, excited many commendatory remarks from the heathen. Her parents also must have been pleased and gratified all the more when they contrasted her with other heathen members of their family. We fully believe that the result of the sharp inspection through which she has passed has favourably impressed the heathen. They cannot but admire the fruits of Christianity when exhibited in a consistent walk and conversation. On the occasion of her marriage not only were the windows and doors of the Chapel crowded, but the street was lined on each side with eager spectators. Her father and mother saw her off the evening she set out on her journey, but the mother could not sleep that night for thinking of her child. Early the next morning she started off on the road to Mangalore, to the Chatrum where the travellers had rested during the night, in the vain hope that she might get yet another sight of her daughter. Since then she comes up constantly to inquire for news. We hear frequently, as my young friends are very good correspondents; and her letters are generally given to her mother, who takes them home with her to read to all the family. I was much touched by Subbi's mother saying to me the other day, "I love you very much; you have been very kind to me." The kindness has been chiefly shown to her daughter.

—Nundial, Rev. D. Johnston: With but a few exceptions the bulk of our converts belong to the Mala class. The religious movement which began among them some twenty years since has not abated; on the contrary, it has become more and more extensive. In the two Missions now working in the Kurnool and Cuddapah districts, that of the London Missionary Society and that of the Gospel Propagation Society, the number of those who from among the Malas have come over to Christianity does not fall far short of 7,000: nor has the movement been confined to these two districts alone—it has been spreading in some of those in the Telugu country nearer to the seacoast.

—London Society's Belgaum Mission: Many of the heathenish practices of our Kanaburige people have been disappearing. Flogging one's wife, which before was considered to be the proper thing, is not now looked upon as manly. The women enjoy the effects of our blessed religion. Three of these people, baptized in 1871, are conducting themselves much better than we hoped for.

A few months ago we met with some very interesting cases in the town of Kittoor, midway between Belgaum and Dharwar. An old Guru of the goldsmith caste obtained a copy of Luke's Gospel from a boy who had received it from a Missionary at a heathen festival. Through the study of this Gospel, and other portions of Scripture and tracts which he subsequently obtained, he was led to see the folly and sin of Hinduism, and the excellency of Christianity. He then began to communicate his opinions to his disciples, and though most of them forsook him, some have continued to visit him and listen to his teaching, one of whom, together with the old man himself, has sought instruction from us. In this way we came to know about them. Twice during the last two months Kittoor has been visited by us, and about ten days spent among these people in making known unto them the Gospel of Christ more fully. The two above specified are especially hopeful. They have left the worship of idols. They have cast away their sacred thread, and have given up the practice of putting the sacred mark on their foreheads. These men are not far from the kingdom of God. Although they have not yet received baptism, they are spoken of as Christians by their neighbours, and we hope they will soon make a public profession of their faith in Christ.

TELEGRAPHIC NEWS.

London, April 17th: The *Times* in an article today mentions with doubt a rumour that Sir Samuel and Lady Baker, and a few survivors of the expedition, weakened by famine and pestilence, have been murdered by the natives in the South of Egypt.

18th: Nothing has been received by the India or Foreign offices concerning the reported murder of Sir Samuel and Lady Baker.—The junction of the Kasalinsk, Perowski Fort, and Taskkend detachments was expected to take place on the 30th March.—*Obituary:* General Alfred Goodwyn.

19th: Russia and Persia have exchanged notes respecting the violation of the boundary by the Russian troops during the recent skirmish with the Turcomans in the valley of Attrek. Russia admits the possibility of a violation having occurred, and promises to respect the boundary henceforth.—The British Consul at Alexandria has telegraphed that the Egyptian Government know nothing of the murder of Sir Samuel Baker.—Her Majesty the Queen presented new colours to the 79th Highlanders at Parkhurst yesterday.—The Pope's physicians pronounce His Holiness almost convalescent. He rose for a few hours yesterday, and gave several audiences.—The Dutch Government is sending reinforcements of troops to Java. The frigate *Seeland* sailed yesterday.—The Carlists have sustained further defeats.—The inquiry into the loss of the *Atlantic* has been concluded. Captain Ross's certificate has been suspended for two years, and that of the fourth officer for three months.—*Obituary:* Baron Liebig; the Countess Waldegrave.

21st: The *Nord Deutsche Zeitung* endorses the opinion of the Russian Press concerning Khiva, and ridicules the English feeling on the subject.—The Shah of Persia departed for Europe on Saturday with great pomp and popular demonstration.—Advices from America state that, after several days' fighting, the Modoc Indians have escaped.—The verdict of the Court of Inquiry into the loss of the *Atlantic* declares the steamer's supply of coal to have been dangerously insufficient, and the management glaringly defective.—The French Atlantic Cable has broken 100 miles from Brest.—A rule *nisi* has been granted to Mr. Norwood, the shipowner at Hull, calling upon Mr. Plimsoll to answer criminal information for libel.—The Dutch expedition to Acheen has been suspended till the autumn.—The Pope received the Duke of Edinburgh yesterday.

22nd: In the Commons last night Mr. Fawcett's Bill abolishing tests in the University of Dublin passed a second reading.—The Dutch Government have received a telegram stating that a council of war had been held before Acheen, and that it had been resolved, in consequence of the monsoon, to suspend the expedition until the autumn, but to continue the blockade.—The Dutch have been disastrously repulsed in attacking the citadel of Acheen, and compelled to retreat to the sea-coast.—*Obituary:* Sir William Tite.—A Bonapartist has started as a candidate in opposition to M. Remusat.—Terrible riots have taken place at Frankfort in consequence of an advance in the price of beer.—Sixteen breweries have been sacked.—The troops fired on the people, of whom 12 were killed, 37 wounded, and 120 arrested.—In answer to a question, Mr. Gladstone said he could not deal with the question of local taxation this session.—Mr. Eastwick moved for the Khivan correspondence, and dwelt on the alarming progress that Russia was making. He advocated a close alliance with Persia. Mr. Grant Duff said he hoped that the visit of the Shah to England would be attended with the best results, and denied that the Russian advance justified alarm, though requiring vigilance. He defended England's undertaking the exercise of a moderating influence in Afghanistan. The motion was finally withdrawn.—Mr. Bayley has been gazetted member of the Supreme Council in succession to Mr. Strachey.—The Penang expedition has been recalled to Padang.

Paris, 22nd: The French indirect revenue for the first quarter of this year is fifteen million francs above the estimates.

London, 23rd: In the House of Commons last night, Mr. Gladstone, speaking on Mr. Eastwick's motion, said that nothing in the correspondence that took place limited the right to interfere on behalf of Afghanistan if deemed necessary. The correspondence embodied—*firstly*, a negative pledge of Russia that Afghanistan should be the outside sphere of her influence with Asia; *secondly*, the settlement of the boundaries of Afghanistan; and, *thirdly*, England's pledge to use her moral influence to restrain the Ameer from aggression. The Russians crossed the Attrek and Gurgen rivers on the 12th March, after defeating the Turcomans, and recrossed on the 18th by the Achkala bridge with permission of the Persian Commander.—The Atlantic Cable Company have raised their rates to 6 per word.—Count Munster succeeds the late Count Bernstorff.

24th: The trial of the Tichborne claimant for perjury commenced yesterday.—The Dutch contradict the recall of the expedition to Padang.—Latest news from Madrid is disquieting, and another crisis is apprehended.—A Native merchant has arrived at Khatoum and annonnces that Sir Samuel Baker and party are well at Fatookra.

PASSENGERS SAILED.

Per Str. *Yeddo, April 19th:*

For Liverpool.—Mrs. Bellamy and 4 children; Mrs. Robinson's 3 children and European nurse; Mrs. Murray and 5 children; Mr. and Mrs. Stewart and 4 children; Mrs. Nicolas and 2 children; Col. F. S. Hewett; Capt. R. Skinner; Capt. H. Stewart; Mrs. Ferranti; Mr. A. Bennett; Mr. D. A. Greenlaw; Mr. F. H. Landon; Mr. F. Thompson; and Mr. G. Eakins.

Per P. and O. Str. *Golconda, April 21st:*

For Southampton.—Lieut. F. C. Clark; Mr. H. E. T. Keelan; Mrs. King; Mr. Henry Cook; Dr. McLeod; Lieut. R. N. Thornton; Mr. Young; Mr. J. King; Major and Mrs. Scovell; Staff Asst. Surgeon Maclean; Mr. Beaumont; and Miss Maclean.

For Venice.—Major General, Mrs., and Miss Beadle; Mr. H. Maxwell; Mr. H. R. Wilson; Mr. Jeremiah Lyon; the Hon. Col. Kennedy; Mr. Baumbach; Mr. and Mrs. J. W. Smith and infant; Capt. C. J. Anderson; Mr. R. W. E. Green; Capt. C. A. Sim; Mr. Framjee R. Viccajee; The Honourable Mr. Boulnois; Sir H. Wake; Mr. F. Lovett; Col. and Mrs. Morris; Mr. W. F. Male; and Mr. Affel.

For Brindisi.—Mr. G. Vans Agnew; Mr. Kranshaar; Capt. Loch; Capt. Campbell; Mr. Amherst; Mr. De Satge; Mr. Paliologus; Mr. LaGrave; Messrs. F. and C. Wilson; and Mr. W. Bocquet.

For Suez.—Mr. W. H. White; Count Sierakowski; Col. and Mrs. Macpherson, and child; Mr. Anderson; Mr. G. Tehmer; and Mr. F. W. Bodeker.

PASSENGERS ARRIVED.

Per Str. P. and O. *Massilia, April 18th:*

From Southampton.—Mr. T. F. Odling; Capt. Eadon; Mr. and Mrs. Swarbrick; Mrs. Coserat and infant; Capt. McIntyre; Mrs. Corbett; Mr. and Mrs. Philipe; and Mr. J. Moore.

From Venice.—Major Shaw; Capt. Jarrett; Mr. C. Chapman; Mr. J. S. Close; and Mr. Walker.

From Brindisi.—Mr. J. B. Haworth and Major Kennedy.

From Aden.—Mr. Pearson and Mr. Barker.

Per Str. *Arabia, April 18th:*

From Genoa.—Mr. Charles Dumaine; Mr. Moriarty; Mr. Walcott and two companions; Mr. and Mrs. Wood; Mr. Bere and son; Mr. Pottinger; Mr. Lock; and Mr. MacDougall.

From Leghorn.—Mr. and Mrs. Blackmore.

From Suez.—Mr. and Mrs. Grumberg.

From Aden.—Mrs. Mullins and child.

Per P. and O. Str. *Indore, April 24th:*

From Southampton.—Col. W. Ashburner; Miss Ashburner; Mrs. Cox, infant and child; Major and Mrs. Hanson and infant; Sub-Lieut. Pringle; Mrs. Stiles; Mr. T. C. Skardon; W. H. Bayley; Mrs. G. Halden; Mr. V. Knox; Mr. and Mrs. E. Thompson; Mr. and Mrs. H. Campbell; Mr. J. Brown; Mr. J. Billington; Mr. C. E. Steele; Mr. R. Christian; Mr. Marks; and Inspector Reid.

From Venice.—Mr. and Mrs. H. T. Balfour; Mr. A. W. Hutchinson; Dr. Lord; Mrs. O'Meara and infant; Col. and Mrs. D. Boyd; Major Mander; Captain Mander; and Col. Boyd's child.

From Brindisi.—Capt. Hoggan; Capt. C. E. Benthall; Capt. F. Spring; Mrs. J. Remfry; and Mr. Prier De Saone.

From Malta.—Mr. Louis Pinto and Mr. Hoossein Abdula.

From Suez.—Salvador De Souza; Joseph Philip Vaz; Pedro Fernandes; Luis DeSouza; Joao Antonio Carr; and Manoel Rebello.

From Aden.—Capt. Dalmahoy; Ensign D. Vint; Mr. Jottee Cuddum; Mr. Abdool and friend; Mr. Jokey and 3 friends; Mr. Narunjee and friend; and Mr. Abdoola and boy.

DOMESTIC OCCURRENCES.

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BIRTHS.

BOSANQUET—March 21st, at Claysmore, near Enfield, Mrs. Theodore Bosanquet, of a daughter.

WILSON—March 26th, at 48, Spring Bank Terrace, Aberdeen, Scotland, the wife of G. R. Wilson, Esq., of a daughter.

STOKES—April 15th, at Udapy, the wife of Rev. W. Stokes, of a daughter.

DEATHS.

CASIMIR—April 18th, at Kalbadavie, Florence May, the infant daughter of Mr. J. A. Casimir, aged 1 month and 22 days.

FARROW—April 18th, at Mazagon, Mr. Richard Farrow, Foreman Mechanic, G. I. P. R. Works, aged 39 years and 10 months, deeply regretted.

HEINS—April 20th, Mr. E. Heins, Organist, Bombay Cathedral, aged 29 years.

Advertisements.

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